

—The Presbyterian has the following interesting paragraph: "Corea presents a striking illustration of the irresistible advance of the kingdom of Christ. One of the most remarkable works of grace known to modern missions is that among the Koreans. We have heard of, or seen a missionary, thousands of people have heard of Christ, and turned from darkness to the service of the living and true God. These converts are the fruit of the circulation of the Word of the New Testament in Corea by Rev. John L. Hays, late missionary of the Presbyterian Church of America to Manchuria."



## Miscellaneous.

## THE SOCIALISM OF CHRISTIANITY.

REV. F. M. NORTH.

FOURTH PAPER.

If the contention be admitted that touching this present world the essential aims of Socialism and Christianity are identical, what are

## The Practical Methods

by which the church can assume and retain its true place as the leader in social reform? At once it is urged that the Gospel has to do with the individual. The mass is reached only through the unit. "Personal life is after all the battle-ground on which the progress of the race must be decided." "The object of Christianity is human welfare; its method is character building; its process is evolution; and the secret of its power is God." And thus the distinction between the Socialist and the Christian is this: "One seeks to improve character by better conditions; the other, conditions by better character."

This certainly is the teaching of Christ, and its truth is attested by the entire history of social progress. Neither the Utopias of dreamers nor the artificial fabrics of social architects can find any sure foundations except in regenerated personal character. Entire schools of reformers need introduction to a problem more imperative than the reconstruction of society, and that is the transformation of men. On the other hand, many who have seen this clearly enough are yet forgetful of the tremendous influence of environment upon character. These also should learn from history. For the almost angry admonition that we sometimes hear to "let the church keep to its work of saving souls from sin," cannot blind us to the fact that always the heart fervor, the moral convictions which the Gospel creates, must become crystallized in customs and laws and institutions in order to construct the new and higher plane for the betterment of that very individual life for whose blessing the Christ came into the world. It is no part of the principle of the heaven that the meal shall ever go unbaked. Ideas must harden into facts. Principles must put on form. Liberty creates institutions. Justice becomes courts of law. Charity is organized into hospitals, and the Gospel must govern life. It is not true that we are to be content with the fact that the ideals of a perfect social order are in the Gospel. It is only a part of the truth to declare that those ideals are to be reached not by edict, but by a power working within. The past shows that wherever this inworking power has achieved anything in the advance toward the ideal, the Gospel has acted not only upon the hearts of men, but also upon the social order which expresses and controls their relationships. And even the flagrant errors which have at times come so near obliterating the true spiritual aims of the church are utterly inadequate to excuse it from antagonizing with all its destructive force every form of social wrong, and creating with all its constructive skill the conditions under which it will be harder for men to sin and easier for them to know Christ.

Only, then, when the church acts from the conviction that Christianity relates itself to the life both of the individual and of the community, can its true mission be accomplished. It must cure its fevered patient and at the same time drain the marsh where lurk the germs of the disease.

Certain specifications under this twofold form of the church's influence may be briefly stated:—

## 1. It can hasten the better time by

## More Urgent Application of Christ's Teachings

to personal, domestic, commercial and political life. Benjamin Franklin said: "Whoever introduces into the public affairs the principles of primitive Christianity will change the face of the world." This is a task of overwhelming proportions. The evils to be overthrown are inherent in part in the existing system, in part in defective human character. The fiction of a dual conscience, of which one part acts in the business world and the other in ordinary life, has wide sway among men of affairs. It is a convenient refuge. Thus many hold that Christian ethics have nothing to do with business. Dr. Bashford is quoted as saying that after a debate a Young Men's Christian Association decided that it is impossible to do business on Christian principles. In his recent monograph on the "Relation of the State to Industrial Action," Prof. H. C. Adams holds that as the business world is now constituted men must commit sin. It is a common saying that in these days "there is no such thing as doing business without lying." Every man who touches commercial life is conscious that morally he is ever "on the dangerous edge of things," and without the keenest vigilance may be swept into currents whose entire drift is, if not positively immoral, absolutely contrary to the precepts of the Sermon on the Mount.

It certainly should be within the province of the Christian Church to teach, exemplify and enforce the true principles of commercial and political morality. The dealings between men, and their public acts, whether they relate to money or values, either in wages or exchanges, or to services rendered, should be by the church tested, not in terms of popular but of Christian morality. The commercial world is in its personnel largely Christian. The great masters of finance and great numbers of our legislators, frequently the editors of our journals, and very many of the managers and employees of banking and commercial houses, are men who at least one day in the week believe in the Bible and profess to love Christ; and with many the belief governs life, and profession becomes practice. But so far as any are eluding the true application of the righteousness of Christ to their practical affairs, they should feel the rebukes of the Gospel and find in the church not the shield to protect them, but the sun to smite with its undimmed light their sin and treachery.

This, then, first, is the church bound to do—to apply its own ethics to life. This would conciliate master and man, destroy domestic slavery, i. e., the slavery of domestic, declare the bargain-counter a shame, put an end to extortion, abate extravagance, prevent the misuse of funds and credit, overthrow the tyranny of power, dignity labor, and establish

lish in the world of action true ideals and honest methods. Let Christians live Christianity; let the second great commandment have the right of way, and Socialism will find its occupation in part gone; for its problems will be nearing solution. And while it is neither possible nor best that the church should coerce individual action in all these details of applied Christianity, it is her business to keep her ideals so high, to rebuke wrong and injustice so distinctly, to deal with men so impartially, to concern herself with all phases of human need so constantly, that the whole world shall recognize her as the foremost champion of the oppressed, as the willing instrument of that Divine power which everywhere and always makes for righteousness.

2. But if the church is to help solve social problems by enforcing the individual application of Christian ethics to life, she must

## Herself Illustrate the Same Principles.

The alienation of the wage-earners from the church is not a fiction. The explanation that it is the result of original depravity is inadequate, since it does not locate the depravity. It is in part due to the usurpation of the Lord's house and the distribution of its privileges upon the basis of commercial and class distinctions. The church is thought to be on the side of wealth and capital and leisure. The poor man in many communities has to be a good Christian before he can understand the basis of fraternity in the church. It is quite significant to those who long have contended that the pew-system is wrong in principle and terribly pernicious in its results, to find in the writings of such leaders of economic thought as Ely and Clark severest indictments of that mistaken policy as utterly inimical to social and religious progress. There could be no shrewder device for creating among common men a false opinion of Christianity and for excluding the masses from the influence of the church whose mission it is to reach them, than the successful financial plan upon which most churches secure an income. The support of the church, not for the benefit of whom it may concern, but of one's own complacent self, is a principle of exclusion which the world quickly discerns and indignantly spurns. The Gospel stands for brotherhood, simplicity, humility, helpfulness, self-sacrifice. The church believes it when it encourages caste, extravagance, pride, exclusiveness, selfishness. Let the Spirit of Christ dictate the policy of our churches, and His method becomes that of His people, and the genuine brotherliness of Christians will show to Socialism the substance of which its fraternity is but a shadow.

3. Thus the Socialism of Christianity will ask for far better individual living, and for truer illustration of the teachings of Christ in the theory and practice of the church itself. These at least all may agree to urge. But there is one other range of influence: Shall the church aim directly at securing the welfare of humanity, not by transformation of character alone, but by

## Betterment of Conditions?

Do we mean by entering politics? No, assuredly. By secularizing the church? Never. But we do mean that the whole force of Christian thought and action should be turned upon the world's wrongs and miseries; that it is the church's duty to make social ethics a prime study in our colleges and seminaries; to treat sympathetically all honest effort for reform; to agitate against the overcrowding of the poor, the false methods of business, the public crime of monopoly, the injustice of the competitive system, the cruelty of child labor; to plead for the community control of what concerns the community as such, for the reorganization of labor on some co-operative basis, for the radical change of our treatment of criminals, for the reduction of the hardships of toil, for the abolition of pauperism, and the prohibition of the liquor traffic.

There will be disagreement as to methods, and perhaps specific contentions; but the church—in its pulpits, through its press, in its legislative discussions, and in its guidance of the thought and action of the individuals who compose it—must accept the challenge thrown down to it by the spirit of this age and become the antagonist of all evils, the protector of all the unfortunate, and the avenger of all the wronged. It must not lag in secular philanthropies, nor leave to others the initiation of movements which should have the imprint of the Cross upon them from their inception. It is responsible for the diffusion of just opinions and the establishment of right institutions. It should be the care of allied Christianity not only to alleviate present conditions, but to liberate and direct the forces which shall work out results in succeeding generations. Present ideals—the golden beasts of a false worship—must be replaced by a simpler, purer, more spiritual culture. The pride that despises labor must go. The selfishness which seeks men simply to use them must die. The customs which put the silken glove upon the iron grasp of human greed must be abolished. The laws which ennoble riches and degrade manhood are to be abrogated. The wealth which belongs to all should be held for all, and the rights which belong to each should be withheld from none. The rivalry which begets hate and issues in death must be supplanted. The hand which shackles souls before they see the light must be cut off. The avarice which buys up virtue for gold and makes merchandise of vice must be felled. Entailed poverty and enforced starvation must be prevented by the community which now barely relieves them. For each soul there must be a living chance in this world and a reasonable opportunity to secure in the world to come "life everlasting."

All this Christ came to accomplish; most of this Socialism is seeking to do. Upon the church the age lays a two-fold demand—that it prove the truth of its faith, and apply its morals to life. Many are busy about the former; the latter is the responsibility of the whole church. If Christians shall only realize their opportunity, the twentieth century must shake with the tread of the allied hosts as they cross, with the "swing of conquest," its wide threshold.

True reverence for God includes both fear and love—fear, to keep Him in our eye; love, to enshrine Him in the heart; fear, to avoid what may offend; love, to yield a prompt and willing service; fear, to regard God as a witness and judge; love, to cleave to Him as a friend and father; fear, to render us watchful and circumspect; love, to make us active and resolute; love, to keep fear from being servile or distrustful; fear, to keep love from being forward or secure;

and both springing from one root—a living faith in the infinite and ever-living God.—Cope.

## "THE TEMPERANCE MOVEMENT."

HON. NEAL DOW.

IN ZION'S HERALD of Jan. 7 is an extract from the *Methodist Review* with the above title. Will you kindly allow me to have a small space in your columns for a few comments upon that part of the symposium written by Dr. Henry Graham? The *HERALD* says of it: "He recognizes the necessity and yet the inutility of temperance legislation." I do not see the necessity of anything that is useless. Dr. Graham says: "Legislation is available, but we must not expect too much from it as a reformatory measure. Use it as a defense wherever possible, but do not make a gospel of it. . . . However desirable laws regulating moral questions may be, they are helpless affairs without a moral sentiment behind them."

The mistake in the article of Dr. Graham is this: It treats the question of prohibition of the liquor traffic as a moral one only, whereas it is

## Not a Moral Question At All.

or, if at all, only such incidentally. It is simply and purely a political question of supreme importance, touching the material interests of the nation as no other question does or can. A leading member of the British Parliament said some time ago on the floor of the House of Commons: "Law does not deal with moral questions; they are left to be dealt with by the church and by teachers of ethics. Law deals with questions relating to the peace and good order of society and to the material interests of the country." Prohibition of the liquor traffic is eminently a question of that sort. More than any other thing, more than all others combined, that trade antagonizes the peace and good order of society and the material interests of the nation. How may poverty and pauperism and crime be suppressed or diminished in volume? How may the peace, comfort, thrift, happiness, and prosperity of the people's homes be promoted and protected from every malignant influence? How may the health and life of the people be protected and promoted? How may the wealth of the country be increased and its influence for good among the nations extended? In no other way so directly and effectively as by the suppression of the liquor traffic. The grog-shops, more than all other sources of mischief, waste the wages of labor, the wealth and physical power and material interests of nation and state and people. Prohibition proposes to put the cause of all this mischief under the ban of the law, to drive it out as a deadly enemy to every interest, public and private. It proposes to reverse the old policy of legalizing the grog-shops and establishing them by law as a good thing, and to treat them as absolutely inconsistent with the public welfare.

The policy of prohibition depends entirely upon

## An Enlightened Public Opinion.

The people must be brought to see that the liquor traffic is an evil, and not a good; that, like gambling-houses, brothels and lotteries, it is all bad with no good in it. When a majority of the people see this (not necessarily an overwhelming majority, as Dr. Graham puts it), it may be submitted to the vote whether the grog-shops shall be tolerated as heretofore or prohibited in accordance with the will of the people. This is not a gospel question, but one of pure politics, like that of protection or free trade; like that of subventions to American shipping; like that of the fraudulent silver dollar, good by law for one hundred cents, though it has only eighty cents' worth of bullion in it. Congress says: "Cheat the people twenty per cent. in all their dealings." Why is this? Because the men who have silver to sell are powerful enough in votes to frighten self-seeking, unscrupulous politicians into the enactment of that shameful fraud, the like of which has not been seen in modern times. In Europe more than a century ago the same fraud was perpetrated by the French by adulterating the metal of which coins were made. At present the people seem to condone this enormous cheat; by and by, when honor and honesty have a larger place in public affairs, the people will vote down the fraudulent dollar. It is true that morals and religion are involved in this affair, but the acceptance or the rejection of the fraudulent coin is simply a political question.

In 1882 the New York *Tribune* had an admirable editorial on this subject entitled, "The Size of the Temperance Question." It says:—

"The subject has become altogether too important to be ignored or passed over without any serious attempt to settle it. Aside from the law-defying spirit which it excites, and the crime and criminal expenses, the question considered purely as one of dollars and cents, in its effect upon the national prosperity and wealth, is one of the most important of the age."

"Directly and indirectly this country spends in the liquor traffic every year a sum exceeding half the national debt. The cost of that traffic to the country, direct and indirect, is greater than the profits of all its capital not invested in real estate. It costs every year more than our whole civil service, our army, our navy, our consular corps, our diplomatic corps, and the pension bills—our wasteful local governments, and all national, state, county and local debts, besides all the schools of the country. In fact, this nation pays more for liquor than for every function of every kind of government. How is a question of that size to be put aside with a sneer?"

"Adding wines, there is certainly spent annually for drink more than \$800,000,000, and the entire sum raised by taxes of all kinds, national, state, county, city, town and school districts, is said, on authority of the census bureau, to be not more than about \$700,000,000. But the cost of the liquor drunk is not by any means the whole cost of the liquor traffic. . . . The bureau of statistics of Massachusetts declares that 84 per cent. of all the crime and criminal expenses in that State come directly from the abuse of liquor. There are at least one in twenty of the able-bodied men in this country who are rendered idle by their habits of drink and unfitted for work, and these persons, at the usual wages of working-men, would earn, if industrious and fairly employed, over \$200,000,000 yearly. The proportion of persons in hospitals who reach them because of drink is very large, but cannot be definitely ascertained."

Dr. Sir Andrew Clark, of London, said in Exeter Hall where he made a temperance address that, by actual count, he found in the hospitals there that eighty-five patients in every hundred were there because of drink.

The *Tribune* continues:—

"It may be assumed that the entire wealth of the country has risen from \$200,000,000 in 1870 to \$500,000,000 in 1880, about one-half being in real estate. Probably it does not average profits exceeding four per cent. yearly, taking bad investments with good, but at that rate the yearly interest on all personal property of all kinds is only \$10,000,000,000, and the direct or indirect cost of the liquor traffic to the country is \$200,000,000 yearly. The proportion of persons in hospitals who reach them because of drink is very large, but cannot be definitely ascertained."

and reasonable proposition can be made that will add one half to the savings and prosperity of the nation, it will not be put down by a sneer, nor defeated by a law-breaking mob."

This article was written in 1882. Since that time the liquor traffic has enormously increased, so that now its cost, direct and indirect, is more than two thousand millions of dollars, resulting in a vast amount of poverty, pauperism, wretchedness and crime, insanity, idleness, and premature death. Dr. Kerr, of London, and the registrar of deaths and births, made a careful inquiry into the probable amount of deaths in the United Kingdom because of drink, and they reported the number to be 120,000 as resulting directly and indirectly from the drink habit, fostered and encouraged by the liquor traffic. Lord Shaftesbury, who was chairman of the board of lunacy, gave it as his opinion that three-fifths of British insanity was caused by drink. The population of this country is much larger than that of the United Kingdom, and allowing for the more general drink-habit in that country than in this, we may fairly estimate the premature deaths coming from it here as 100,000.

This vast sum of two thousand millions of dollars spent and lost annually in this country through the liquor traffic—or whatever the sum may actually be—is far worse than loss to the nation. No good whatever comes from it, but

## An Infinite Amount of Evil

to all public and private interests. To put away this vast burden of loss and wrong from the country may well occupy the anxious care of the highest statesmanship in the nation. Two thousand millions of dollars of the wages of labor and the products of industry lost annually through the liquor traffic! But for this, there need be no poverty or pauperism in the country, and there would be but little crime. But for this every family in the country might have a comfortable home in fee, unless hindered by mental or physical imbecility. But for this the work-houses and prisons of the country would be almost depopulated, and the inmates of our lunatic asylums greatly reduced in number. To deliver the people from this great wrong is a political question of such magnitude that all others new occupying public attention, when compared with it, shrink into insignificance. When will this deliverance come? On the day when the church shall, as a body, feel its responsibility in relation to this colossal evil, and shall unite in voting it down, as hitherto it has been voted up.

Now these are the problems we have to solve: How shall we save the two thousand millions of dollars spent and wasted annually in drink, or a large part of it? How shall we wipe out the vast amount of poverty, pauperism, suffering and crime existing here? How shall we save the one hundred thousand lives now sacrificed to drink? How shall we bestow peace, prosperity and thrift upon five hundred thousand homes where home happiness is now unknown? The answer is plain and simple. By the suppression of the liquor traffic. No other expedient can possibly meet the case and accomplish the end we so much desire.

The drink-traffic is established by law; the law is put into the statute book by votes; in no other way can it be done. Whatever evils may be driven out by prayer and fasting, the devil of the drink-traffic cannot be expelled in that way. It came in by the votes of the people, and can be driven out

## Only by the Will of the People

expressed emphatically at the ballot-box.

The *HERALD* says Dr. Graham "recognizes the necessity and yet the inutility of temperance legislation." Well, in far the greater part of our country the liquor-traffic is established by law. No one will claim that to be temperance legislation. Dr. Graham seems to advise caution and moderation in the adoption of temperance law, implying of course that for the indefinite future the law of license to the grog-shops should be the rule; the saloon in the meantime to be antagonized only by the Gospel, by fasting and prayer, fighting a battle with blank cartridges against an enemy with shot and guns.

Now we prohibitionists denounce the grog-shop as the open gate to the pit, and the legalization of it as a great sin against God and an immeasurable crime against the common weal. We want to hit it wherever we see it, and hit it hard. We have no sympathy with those who in speaking of this enormous sin, shame and crime, manifest no burning indignation against it, but a moderation that is seen, approved and admired by all those who do not fret themselves because of evil-doers.

## BISHOP HAVEN AND CLARK UNIVERSITY.

PRESIDENT HICKMAN, of Clark University, sends the following response to our memorial tribute to Bishop Haven, which we take the liberty, for the sake of his cause, to publish:—

The *HERALD* is full of news, racy, crisp and pointed. The words about Bishop Haven were not too many nor too strong. As we get further away from him, by the flight of years, he will come out in beautiful outline, full-orbed, full armed, and one of the broadest, bravest and best of all our Methodist leaders.

In one thing I was disappointed, viz., not to see some one of those who spoke of him so beautifully say: "Come, let us put the memory of this noble man into a College Hall on the grounds he bought, and for a people he loved and defended." We are in great need of this building. We have fifty students more than this time last year—now 420—and we could have more yet, but have not the room. We have four boys in some of the rooms, and three in one bed at times. Christman Hall should be given to the boys. We could then take care of 150 instead of 70, as we now have in that building. Did not this great man have those among his host of friends that are now willing to help carry forward this noble work he began? This University owes more to Bishop Gilbert Haven than to any other man.

The land (400 acres) purchased by Bishop Haven, the money raised by him (\$10,000), are now worth not less than \$200,000; and every dollar of this should go into endowment. That was his purpose, and it is the right thing to do. If we had a University Hall costing about \$50,000, we would then be prepared to care for 600 students, and we would have them in two years. This school has every advantage, and will stand first, in this Southland, if friends will come to our help for a College or University Hall.

Please to mention this need in the *HERALD*. It may be God will use it for our good. In we could have Bishop Haven's friends one day with us, to see our work and our needs, we would have the money, \$50,000, subscribed for this Hall in one day. I have \$2,000 in sight, and I am confident, if I can get this

cause before our people who knew and loved Bishop Haven, that the needed funds would be provided.

W. H. HICKMAN.

Atlanta, Ga.

## MARCH OF THE WORKERS.

These are they who build thy houses, weave thy raiment, win thy bread, Smooth the razed, fill the barrow, turn the bitter into sweet, All for thee this day and ever. What reward for them is meet?

Till the host comes marching on.

Many a hundred years passed over have they labored, deaf and blind; Never tidings reached their sorrow, never hope their toll might find;

Now at last they've heard and hear it, and the cry comes down the wind, And their feet are marching on.

O ye rich men, hear and tremble for with words of lunacy, gave it as his opinion that three-fifths of British insanity was caused by drink. The population of this country is much larger than that of the United Kingdom, and allowing for the more general drink-habit in that country than in this, we may fairly estimate the premature deaths coming from it here as 100,000.

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to all public and private interests. To put away this vast burden of loss and wrong from the country may well occupy the anxious care of the highest statesmanship in the nation. Two thousand millions of dollars of the wages of labor and the products of industry lost annually through the liquor traffic! But for this, there need be no poverty or pauperism in the country, and there would be but little crime. But for this every family in the country might have a comfortable home in fee, unless hindered by mental or physical imbecility. But for this the work-houses and prisons of the country would be almost depopulated, and the inmates of our lunatic asylums greatly reduced in number. To deliver the people from this great wrong is a political question of such magnitude that all others new occupying public attention, when compared with it, shrink into insignificance. When will this deliverance come? On the day when the church shall, as a body, feel its responsibility in relation to this colossal evil, and shall unite in voting it down, as hitherto it has been voted up.

## THE STILL HOUR.

Sin's Deceitfulness.

We venture the statement that but comparative few people, including Christians, are capable of estimating the extent of the deceitfulness of sin. Those who make the nearest approach to such an estimate are not only deeply spiritual Christians, but have had a long experience in the warfare between sin and holiness as waged in their own hearts, and also have a profound and extensive knowledge of human nature, particularly human nature as it resides in themselves. Unless a person have a very minute and accurate knowledge of himself under every variety of conditions and circumstances, he is poorly qualified to judge of the deceitfulness of sin. This thorough self-knowledge cannot be had in early life; nor can it be had when one has been a genuine Christian five years unless he has not converted until he reached middle age; and it is very doubtful if he have it even then. Of course it largely depends upon the depth and strength of his spirituality, the keenness of his inward vision, and the degree of his self-honesty. But in every case it requires years of thorough and self-scrutinizing experience if one would know how deceitful sin is. No Christian can know, if he gives the most of his attention to the faults of others, and is constantly sitting in judgment on their sins, paying but little attention to his own heart and its sins. While one is looking at the faults of others and is freely criticizing them for their apparent lack of love and fidelity, thinking that he is quite in advance of them, he may be the deceived victim of some form of sin which is gnawing at the core of his own heart. Many a man has been warning others of their immediate danger of being fatally stricken by a certain contagious disease, little dreaming that he himself was in the subtle grasp of the same sickness while in the very act of signalling danger to others. The seeds of disease were already within him, and yet he knew it not. When we are elated with the idea that we are uncommonly good, let us beware lest what we call personal goodness be but little better than a self-satisfying hallucination which is produced by the deceitfulness of some phase of sin. Let him that thinketh he standeth take heed lest he fall!"

## Earnest Christians.

To be an earnest Christian it is not necessary to make a great demonstration. One may talk in very loud tones and seem to be very much engaged in a certain direction, and yet not be truly in earnest about the matter. There are many, however, who call this earnestness; because they fail to understand the difference between mere action and steady, serious principle. They forget that there is a false earnestness and a true one. They overlook the fact that one may be very earnest and yet may appear to be almost indifferent. What are the leading meanings of the word "earnest"? Webster gives them thus: "Certain, sure; seriousness; reality." The first two apply to the word as an adjective; so that we may say of an earnest man that he is a certain man, or a sure man. The other definitions apply to the word as a noun; thus we may say that to be earnest is to be serious and real. Hence, to be an earnest Christian is to be a certain or sure one. He is to be serious and real. This implies that he must be a man of thorough principle. He is, indeed, one who can be depended upon. He is not fit to-day and yielding to-morrow; he is not loyal on duty day and disloyal the next day; he is not on duty during one week and off duty the next; but he is a sure Christian—sure to be found always at his post of duty whether others are or not, whether it rains or shines, and whether he feels happy or sad. He may be somewhat uneven in his temperament and feelings, but he is very even in his Christian principles, in his loyalty to God's truth, and in his adhesion to all known duties. Such Christians may not say a great deal, and may quietly express what they do say; but there is a seriousness and a reality in their words and actions which carry weight and power and efficiency, and which give tone and stamina and stability to the church to which they belong. Our churches need more earnest Christians of this sort—men and women whose moral earnestness moves and molds others around them in straight lines which lead into the kingdom of Christ and to a crown of glory.

## Better Glory Than Late.

There is an old saw which has been played upon for generations, and which has been used to palliate the offenses of indifferent procrastinators in multitudes of instances, until it is high time to revise it and substitute the more sensible and serviceable proverb which we place at the head of this article. While it is true that it is "better late than never," yet it is vastly better to be early than late. We have the support of the whole Bible in favor of our revision of that old aphorism. The Bible commands and urges us to be early rather than late, with reference to every good word and work; it tells all that it is better to begin serving God early than late in life; it utterly discourages the idea of putting off seeking salvation till old age comes on; it does not say that an old person cannot be saved, but it makes the matter evident that "youth is the time to serve the Lord" rather than to wait until even middle life before His service is entered upon. The greatest possible stress is laid upon the mighty importance of seeking God "early" when He is sure to be found by the earnest seeker, and will be more largely and richly rewarded by Him than will those who procrastinate until the last hour and then get into the kingdom rather than be left out to suffer the consequences. It is a thousand-fold better to be an "early" Christian than it is to be a "late" one. It is better for the individual, because it gives him the priceless advantage of securing a spiritual education such as he cannot by any possible means obtain otherwise.

While the Sunday-school is doing an incalculable amount of good in the matter of filling the mind with the highest forms of truth and throwing around our youth the most salutary and guiding influences, yet until the heart is converted and brought into living relations with God, there is, of necessity, a deep lack of that vital and central education which is most essential to develop soul-character and build up

true manhood, and rightly fit one not only for the duties of this life, but also for the duties and delights of heaven. Begin early than late in all that is good for the soul and its service, both for time and eternity.

## OUR LETTER FROM MAINE.

"DILIGO."

THERE are two or three

## Obstacles in the Way of an Increase

of membership in the M. E. Church in Maine: 1. Emigration from the State. Go into any State or Territory in this broad Union, and you will find the "Sons of Maine" everywhere holding a high rank and position in the religious and business world. The Maine "boys" who leave the old homestead to seek their fortunes abroad, are as a rule among our most intelligent, enterprising citizens. Churches as well as business circles suffer a great loss when they leave us.

2. The immigration to our State during the last fifteen or twenty years of a horde of French-Canadians and other foreigners into all our great manufacturing centres, to fill our cotton and woolen mills with laborers, has been a curse to all our Protestant churches, especially those of our own religious order. These people are ignorant, of a low grade of morals, many of them intemperate, and, as a rule, know nothing of our institutions, and care less. What little religion they have consists in following the superstitions and vagaries of the Roman Catholic Church of which they profess to be adherents. That many of our own churches have suffered more or less from this cause, our records clearly show. For example, ten years ago the M. E. Church at Biddeford had 425 members now 316; Park St. Church, Lewiston, 481, now 227; Augusta, 270, now 225. Other places could be cited showing the same changes.

3. The policy pursued by the church in the distribution of its missionary funds makes it only a question of time when many of our churches in the rural districts will have to be abandoned for want of material support. Much of the territory in the East Maine Conference is really "missionary" ground. That Conference last year raised \$2,736 missionary money, and received by appropriation from the parent society but \$1,500. It really needs every dollar it can raise to be expended within its own borders. The Maine Conference raised last year, including the sums raised by the Woman's Missionary Society, \$7,484. Only \$829 of it went to the support of its weak churches, and the balance—\$6,654—went to the "heathen." Last year there were twenty churches in this Conference where the pastors received less than \$400 salary. Many of these churches are doing the best they can; some of their number are "historic" churches in the denomination, once being strong and self-supporting; but now they are reduced in numbers and financial ability by deaths, removals, and other causes. The Congregationalists and Baptists are annually expending in this State more than five times the money in aid of weak churches that is expended by our own denomination, and they say it pays. Any one, at a glance, can see at what disadvantage they are placed by our meagre support of our own weak churches when compared with the liberal appropriations made for the same purposes by other denominations.

In view of these facts, is it any wonder that we have in the Maine and East Maine Conferences about 800 less members, and something more than that less preachers, than we had ten years ago? The wonder is that, with all the obstructions which have been in the way, we have held our own as well as we have. But the Methodists in Maine are not the only losers on this line. The Baptists have 1,563 less members than they had ten years ago; the Free Baptists, 1,126 less; while the Congregationalists have apparently made a slight gain, principally by keeping on their church rolls over 4,000 names which they report "non-resident members."

But this may be called the dark side of the picture. Let us

## Turn Over a New Leaf

and get into the sunshine. Facts and figures will show that, during the last ten years, Methodism in Maine has been doing a splendid work. Thousands of her converts have gone into other States and countries to work for the Master in other lands; but the old church in the Pine Tree State has been "marching on" under the old flag. There has been the usual amount of preaching and praying, and an increased enthusiasm in giving. Each has helped along the grandly.

In the East Maine Conference seventeen churches and nine new parsonages have been erected, increasing the value of church property \$145,705; in the Maine Conference twenty new churches and seventeen new parsonages—the total value of which is \$135,149. In East Maine Conference 25 new Sunday schools were organized, with 1,160 new scholars; in Maine Conference, 27 new schools, with 2,161 increase in scholars. In the East Maine the average of preachers' salaries has been advanced 20 per cent., and in the Maine 22 per cent. Missionary collections in the East Maine Conference have increased 76 per cent., and in the Maine 127 per cent. In East Maine the Woman's Missionary Society collections have increased 94 per cent., and in the Maine 240 per cent. This shows what the women can do! In the East Maine the collection for worn-out preachers shows a gain of 60 per cent., and in the Maine 37 per cent. Taking all the benevolent collections together, there has been an increase in the East Maine Conference of 78 per cent., and in the Maine Conference of 82 per cent., during the last ten years. In 1880 the East Maine Conference expended for improving and building church property \$11,641; and in 1890, \$22,073. The Maine Conference for same, in 1880, \$17,346; in 1890, \$26,814. The two Conferences in this State now own 268 churches valued at \$1,063,000, and 152 parsonages valued at \$203,350; and in the last ten years have increased their church property in value \$280,849.

These grand results have been reached by hard work, both on the part of the preachers and people. A more heroic, self-sacrificing class of ministers that we have in the Maine and East Maine Conferences, can nowhere be found; and there has been uniformly a hearty, cordial co-operation on the part of the laity. Before closing my letter, I should add that the Methodists of Maine are full of courage and hope—bound to achieve greater conquests and win new victories.

When, like Taylor in Africa and Thoburn in India, resident bishops shall be appointed over the other parts of our foreign work (a thing that should have been done years ago), and our American superintendents are relieved from







# Zion's Herald.

WEDNESDAY, FEB. 4, 1891.

(Entered at the Post-office, Boston, Mass., as second-class matter.)

## Contents.

### The Outlook.

BRIEF COMMENT. Our Higher Education. - The Associated Charities in Small Towns. THE RELIGIOUS WORLD. - 23

### Miscellaneous.

The Socialism of Christianity. - "The Temperance Movement." - Bishop Haven and Clark University. - March of the Workers (selected poem). THE STILL HOUR. Our Letter from Maine, etc. - 24

### Our Book Table.

Magazines and Periodicals. OBITUARIES. Advertisements. - 25

### Editorial.

The Quarter Centennial. - The Mean of Salvation. - An Important Southern Centre. - That "Open Letter." - What does it Mean? PERSONALS. - 26

### The Conferences.

BRIEF COMMENTS. Reply from Dr. Steie. CHURCH REGISTERS. MARRIAGES. Business Notices, Advertisements, etc. - 27

### The Family.

To Mother at Threescore and Ten (original poem). - Face to Face with Trouble (selected poem). THOUGHTS FOR THE THOUGHTFUL. - The Vision of Christ. The "Other Half" in Boston. ABOUT WOMEN. Nehemiah's Workmen. - Girls Behind the Counter. LITTLE FOLKS. The Sheets that went to Sea (selected poem). THROUGH AUNT SERENA'S SPECTACLES. - 28

### The Sunday School.

THE CONFERENCE. Advertisements. - 29

### Review of the Week.

Joseph Cook. - Church News. - Advertisements, etc. - 30

### THE QUARTER CENTENNIAL.

It was certainly fitting that Cincinnati Methodism, to which belongs the peculiar glory of founding the Freedmen's Aid Society, should be the first to celebrate the quarter centennial. Our enthusiastic and progressive churches in that Western city shared most heartily and successfully in this celebration. It began on Friday evening, Jan. 23, by a reception to Bishop Walden, Dr. R. S. Rust, and Dr. J. C. Hartzell, by the Methodist Social Union of Cincinnati. The editor of ZION'S HERALD was privileged to be present at that happy gathering, and also throughout the interesting services which followed.

At the Social Union Bishop Walden was received with a marked expression of affection from the large audience present, and he spoke in tender and fitting words of his long and happy residence with the people. Dr. R. S. Rust, whom New England will always and most gratefully claim as her own honored and honoring son, was welcomed with great favor, and said:

"The distinguished guests of the Union are Bishop Walden and the quarter-centennial jubilee of the Freedmen's Aid Society. The Social Union honors herself by honoring them. They were both born here, both lived here, both acquired eminence here. Bishop Walden was educated in our college; taught school in our vicinity; was called of God to the ministry here; joined the Cincinnati Conference, and was stationed in Cincinnati; was a home missionary in Cincinnati; identified himself with the first movement in behalf of the freedmen in this city; called to Chicago to take charge of the Northwestern Mission of freedmen's work throughout the country; and then came back, and was a leading spirit in the organization of the Freedmen's Aid Society; then appointed presiding elder; then elected Bishop agent; and then elected Bishop. By his industry, hard study, and consecration to Methodism, he has reached step by step the highest position in the Methodist Church. For a quarter of a century John M. Walden has been here, lived here, had his headquarters and influence here. His habit is in the third story of the Book Concern in a rear room. You may not realize it, but from those rooms and from that office there go out a power and an influence that are felt all over this country, to say the least. That office is brought into touch with the heart of the nation perhaps more than any other room in this city.

"This Society was born at Trinity Church, not far from here. Quite a number of men here to-night were present. The Society has been rocked in the cradle of liberty by strong hands and loving hearts. It has been strengthened constantly by the liberal gifts of its friends, until it has reached its manhood, until its influence is felt all over the land; and it has to say to-night that it is constantly and increasingly doing business at the old stand.

"The Society was organized in perilous times. Around the heads of its advocates the storm of persecution beat furiously. The memory of those men will never die. The names of Clark, Wiley, Walden, Pugh, Hitchcock, Goodrich, Eddy, Fisk, Craver, Hagan, Reed, DeCamp, Larkin, will never be forgotten. Our colored people will see to it that the names of these men are perpetuated."

Dr. J. C. Hartzell, who makes his home in Cincinnati, and carries the confidence and affection of the Methodism of the city in most happy measure, said:

"The splendid success of the past twenty-five years of this Society in the work of Christian education in the South was God's answer to heroic faith in the presence of a great national emergency twenty-five years ago. The nation does not even yet comprehend the tremendous problems touching the civilization of the South which were presented for solution at the close of the war. Four millions of slaves had been lifted from the conditions of poverty, ignorance, and moral degradation, into which generations of slavery had brought them, to a position in social and political life where they were to be American citizens in fact as well as in name. The white South, overwhelmed with military defeat, and their labor and social systems revolutionized, were to be brought again into harmonious relations with the whole nation, and the two races, both now free, were to be lifted out of the relations of



LUKE HITCHCOCK, D. D. ADAM POE, D. D. J. M. REID, D. D. R. F. CRARY, D. D.  
J. M. WALDEN, D. D., Sec'y. BISHOP CLARK, Pres't. K. S. RUST, D. D.  
ROBT. ALLYN, D. D. JUDGE GOODRICH. T. M. EDDY, D. D. J. F. LARKIN, Esq.

## THE MEMBERS OF THE CONVENTION THAT ORGANIZED THE FREEDMEN'S AID AND SOUTHERN EDUCATION SOCIETY OF THE METHODIST EPISCOPAL CHURCH.

### That First Convention.

The convention which organized the Freedmen's Aid and Southern Education Society, August 7 and 8, 1866, in Cincinnati, was composed of twelve men. The group of pictures given above includes them all except Rev. J. R. Stillwell, whose picture could not be obtained. They were a company of men of conviction, experience and courage. Bishop Clark had charge of our missions in the central South, and was profoundly interested in the inauguration of the school work. Dr. Poe was senior book agent at Cincinnati. Dr. J. M. Reid was editor of the *Western Christian Advocate*. Dr. Walden—now Bishop—and Dr. Rust were doing excellent service in official relations to undenominational work among the freedmen. Dr. Hitchcock was book agent. Dr. Crary was editor of the *Central Christian Advocate*. Dr. Robert Allyn was an educator of large experience. Joseph F. Larkin, esq., was a Cincinnati banker. Judge Grant Goodrich was a leading Methodist layman in Chicago, and Dr. T. M. Eddy was editor of the *Northeastern Christian Advocate*. It was a splendid company of men, and they represented a constituency of noble philanthropists who were in hearty accord with them in planning the great work inaugurated. Clark, Poe, Eddy and Goodrich have passed into the heavens and are watching with joy the movements of the great work they helped to inaugurate. All the others still remain rejoicing in the triumphs achieved.

master and slave into that of full citizenship in this republic. Commerce could do its work; statesmanship could plan and legislate; but no other line of work in changing the civilization of the South and reuniting the nation could take the place of the Christian Church. Furthermore, as literacy among both colored and white prevailed to such an alarming extent in the South, the school was absolutely essential at the very beginning of the work. The Christian school was of supreme importance because it represented the kind philanthropy and Christian patriotism of the whole nation toward the South, and it made the basis for co-operation among the conscientious in both sections.

"Another significant feature of this work for the past quarter of a century is that it is a part of the greatest missionary movement ever undertaken by Methodism. In these twenty-five years the church has expended more than six millions of dollars in the South. The result has been the development of thirty-two Annual Conferences, and the building of 4,500 churches, among both white and colored people. The Missionary Society of the United States has been established in this vicinity. His services rendered to the church merit the honor shown him to-night. Why is it wrong to live pleasant things about a man while he lives, and not wait to heap upon him fulsome eulogy when he is dead? Why not his motto 'tally' now, instead of so much 'epitaphy'?"

"The Freedmen's Aid Society was born here, lived here, had its headquarters and influence here. Its habit is in the third story of the Book Concern in a rear room. You may not realize it, but from those rooms and from that office there go out a power and an influence that are felt all over this country, to say the least. That office is brought into touch with the heart of the nation perhaps more than any other room in this city.

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### THE MEAN OF SALVATION.

Lyman Abbott has so far swung away from Calvinism as to declare that "God opens the door of heaven to all men, irrespective of race, creed, ecclesiastical conditions, or previous life and character." At the same time he does not think this is equivalent to saying all men will accept the offer and enter in, or that God will use His omnipotence to compel them to come in. This will pass muster as pretty good Arminianism, steering clear of the Scylla of Calvinism on the one side and the Charybdis of Universalism on the other. The determinative element in the problem is the freedom of the human will. The love of God is an amazing factor; it is not all. The Gospel is the expression of that love, the moving of the divine compassion toward a guilty race, the offer of free salvation to even the vilest; the acceptance on the part of the sinner is necessary to complete the transaction. No body will be excluded from heaven who wishes to go in; no one will be shut in who wishes to be out.

The choice is pivotal. Eliminate choice, and you make a mere mechanical heaven and hell. Heaven and hell are not in locality; they lie in character built on the intelligent acceptance of the good or the bad. To thrust a man into heaven or hell without moral fitness, would have no more significance than to perform the same operation upon a horse or a dog. Hell goes with the guilty soul; heaven encompasses the good and pure. The salvation of the Gospel is for all who can receive it. To those who cannot, there remains the absence from God, the outer darkness, the separation from the elect host of the Lord. The fault in the case will not be with God, who has done whatever could be done in His vineyard.

### AN IMPORTANT SOUTHERN CENTRE.

Nashville impresses us as the centre of more important interests than any place we have visited in this Southern States. As a commercial city it holds the front rank. Its population is some 75,000. We are informed that no city in Tennessee, with the exception of Chattanooga, has grown more rapidly of late. The public buildings, large, massive and durable, seem characteristic of the people generally. The growth is steady and healthy, and therefore permanent. The railroad accommodations are good, and the street cars, exclusively electric, are said to be the best in the whole land. The Cumberland River flowing through is sufficiently large to admit of generous use for navigation. The public buildings, schools, charitable institutions and churches, are imposing and elegant—save one, which we shall have cause to mention specifically.

### The State House.

This looks like the relic of some olden time, which has been permitted to run to waste and decay. The General Court is in session. The House and the Senate were both visited. We could with difficulty escape the impression that both were not having a "mock session." The citizens that you meet on the street and in the social circle impress you most favorably as an excellent and intelligent type; but the General Court seems to be made up of "boys" and a sprinkling of fossilized-looking old men. The proceedings in both houses were conducted in a frivolous and senseless way. What does it mean, too, that there is not a Negro in either house? There are 25,000 colored people in this State; there are a half million in the South. How does it happen that not even one Negro is elected to that body? Surely, the tenet that "this is a white man's government" is vindicated in this commonwealth.

Since writing the above, the *Daily American* of Nashville, the leading newspaper of the capital city of Tennessee, thus characterizes its own legislators on the day that we were present to listen to the proceedings:

"When Representative True was speaking yesterday afternoon the eagle over the speaker's desk is said to have wept. . . . The baldiest man in the House is W. W. Humphreys; the longest haired, Ledgerwood, of Knox; the reddest head, Davis, of Shelby, with Collins close up; the blackest-haired, Tipson, of Tipton; the member with most whiskers, Lashley, of Benton; the youngest, Bean, of Moore; the ugliest, Hall, of Davidson; the most ubiquitous, Davis; the oldest, Cook, of Giles; the quietest, Linton, of Davidson; and the most patriarchal, Chenant, of Sumner. The fiercest, wildest and altogether wooliest orator in the House is John Tipton, member from Robertson, Mr. True. When he addresses the House he does not rely upon his tongue alone. Eyes, hair, the expression which illumines his countenance, arms, hands, legs, the swaying motion of his body, deep gutturals interspersed with occasional notes as high as a kite can fly, humor, invective, sarcasm, pathos, hyperbole and metaphors, all cut a figure in his unique delivery and effective oratory."

It is true that the political actions in the State, as the membership of the General Court would indicate, have become so vitiated by law, so disreputably corrupt and odious, that respectable and honest men, which there is no lack, will not become candidates for public office? Surely something is very rotten in the political State of Tennessee!

The Methodist Episcopal Church, South, is the centre of the publishing and educational interests of this church. Every second adult person that you meet in this city is a Methodist. There are four churches, with a membership of more than one thousand each. Dr. Steel, the fraternal delegate to our last General Conference from this church, whose eloquent address is still most impressively remembered, is pastor of McKendree Church, with a membership of twelve hundred. The Methodist Episcopal Church, South, carries the intelligence and social prestige of this Southern States. The constituency which it controls includes largely the people of wealth, culture and influence in the communities. The first place is conceded to it by all other denominations. The publishing house is an immense building of brick, four stories high, two hundred and twenty feet deep, and two hundred in width. Dr. Hoss, the editor of the *Christian Advocate*, looks very much like our Prof. Borden P. Bowne, and is not less genial, brilliant and incisive. We are not surprised to learn that the paper is receiving a handsome increase in its subscription list under his very able management. Our conferees have only one fatal defect in his training—he has never been in Boston. The educational interests of the church here are in a flourishing condition. Vanderbilt University is beautiful for situation, has fine buildings, is fully equipped with apparatus, and has 600 students. The faculty is full and very strong. This church has, also, a popular ladies' school, or seminary, in the city. Our sister church takes deep interest in co-education, and to very much else that we have adopted. It

any of our people have been led to think that this branch of Methodism is stricken with paralysis, then it is our duty to inform them that they are very wide of the truth. This church is intensely alert, active and revivalistic. It is entering upon a new epoch of general effort and propaganda. Not content with being the church of the Southland, it is planning for extension and larger conquests throughout the land. Surely, there comes to us the inspired word uttered in the olden day: "Hold that fast which thou hast, that no man take thee thy crown."

### The Colored People.

As already stated, they are here, 25,000 of them. They live, as a whole, in the environments which skirt these cities in the South. They occupy, as a rule, the same poor, dilapidated quarters in which they lived in slavery. They walk the streets or look out upon you from their miserable homes in soiled and tattered apparel. This is a centre, too, for education among these people. Fisk University is here, named after General Fisk; but by some process of manipulation it is now under the control of the Congregationalists. The Baptists have a school bearing the name of Roger Williams. Our denomination has here the "Central Tennessee College," the "McHerry Medical Department," and the "McHerry Dental and Pharmaceutical Hall." Dr. J. Braden is the successful president of our schools, and our friend, Dr. G. W. Hubbard, is dean of the medical faculty. In all these schools there are some 1,400 colored students, 500 of whom are in our departments. A new machine-shop was recently dedicated here for the instruction of the colored boys especially in such fine work as manufacturing astronomical instruments, school clocks, and delicate machinery, under that skillful and enthusiastic teacher, Prof. Sedgwick. It is but justice to add that the city provides equal facilities for educating the black that it does for the white children. The schools are under the same superintendent. There is an excellent high school. Colored teachers are employed, and there are fifty in all.

### Of Historic Interest.

In this city is the old President Polk mansion. It is situated on an eminence, and was built after the fashion of the old Southern palatial home—square and octagonal, with tall pillars in front. It is in the centre of spacious grounds, but looks old and worn, as no repairs have been made for many years. There James Knox Polk died in 1849. His dust lies buried in the yard, enclosed by an iron fence, with a canopy lifted above it some twelve feet, resting upon four Doric pillars. In the centre of this rises a monumental tablet, on which you may read, besides the place of birth, date and age at death, the following: "A Member of Congress and Chairman of the most important Congressional Committees, Speaker of the House of Representatives, Governor of Tennessee, and President of the United States." "The beauty of virtue was illustrated in his life. The excellence of Christianity was exemplified in his death." We were informed that he was the only speaker of the House of Representatives who was ever elected President. It was declared, also, that he never appointed but one relative to office, and that he thought it strange an act for a President, that he sent a message to the Senate in apology first, saying that he was pressed to do it by many distinguished and disinterested people. It was said, moreover, that he would never allow any one to make him a present of anything.

And now, before we separate, come into the mansion. Mrs. Polk lives within, now 87 years of age. She is still quite vigorous, and resembles very much Mrs. ex-President Hayes as she looked when on her last visit to Boston. She is a gentle but royal Christian lady. She said she has been going down the hill gracefully, peacefully and willingly, just waiting the summons and just ready to go when the Father calls." She is a devout member of the Presbyterian Church, and is greatly beloved and revered by the people of this city. She will be buried beside her husband; they never had any children. The house inside seems much like the White House at Washington. The furniture is old and unique. The walls are covered by old but rare paintings, many of them portraits of the renowned contemporaries of President Polk. He looks lovely upon the wall—a delicate and scholarly face, like that of a college president or a studious professor. He reminded us of Prof. Edwards A. Park, of Andover, though his features are not so well marked. Upon one door the curious hand is laid, but gently it is forbidden you to enter that room. That is the study of President Polk. The whole room remains just as he left it, without the slightest change. Only the beloved wife enters that apartment to commune with the departed. It is too sacred for the foot of the stranger. Come, then, and let us hence. We are to take our ready next time "On to Richmond," whether we have never been.

### That "Open Letter."

Last summer some of our church papers published an "Open Letter to Methodist Women," signed by fifty prominent women in the Methodist Episcopal Church. The letter enumerated causes of gratitude to God for freedom and opportunity given to Methodist women, in permitting them to be stewards, class-leaders, Sunday-school superintendents, and members of the quarterly conference, and exhorted our sisters to save themselves of these opportunities and to be ready for other responsibilities. The genuineness of several of the signatures was called in question by the N. Y. *Advocate*, gravely reflecting upon the honor and integrity of the women who sent out the letter. That the matter could be satisfactorily explained, we had not the slightest doubt. Mrs. F. R. Elliott, of Lincoln, Nebraska, secretary of the committee, now furnishes for publication a complete refutation of the charge, showing that the six women who said they never signed it, had simply forgotten that they did sign it. The original of the "open letter," with the photo-fac simile of disputed signatures, has been sent to all editors of Methodist papers by Mrs. Elliott, who says, in explanation:—

"Now that positive proof exists that the committee who procured these names are not deserving of the severe adverse criticism that has been visited upon them, I am only too happy to make it public. While I rejoice that the means are in my hands to vindicate the committee, I regret the necessity that compels me to mention in a public way the names of the ladies who forgot they signed the letter, as I still see, even more clearly than in the beginning, how easy a matter it is for memory to prove false. Men and women are prone to forgetfulness, as is shown recently in many important instances. It is fitting that the statement which follows should come from me, since the names of those who signed the 'Open Letter' were sent by me, as secretary of the committee, to the various church *Advocates* for publication. Some of these names were authorized, but it is a singular fact that every disputed signature, with one exception to be explained later, was an autograph signature. Four of these disputed autographs were from Evanston, Ill., and were secured by Mrs. Mary Hayes Jones, one of Miss Willard's secretaries, and one of the editors of the *Northwestern Female College*, Evanston, 30 years ago. Those names are: Mrs. Emily Huntington Miller, Mrs. Isaac Hitt, Mrs. E. E. Marcy,

and Mrs. Annie Marcy Davis. A fac-simile of these, and others on the same sheet, are enclosed. Their publication has been delayed by the fact that our home was rebuilt after the fire that necessitated my papers being packed away. Indeed, I supposed that having transcribed the names, the originals had been cast aside as no longer of any importance, and unimportant indeed they would have been, but for the unexpected controversy that has attracted so much attention. Upon unpacking my papers recently, the original copy of the 'Open Letter,' with the autographs sent from Evanston so long ago were found beneath the leaves of my daughter's music, where it lay for so long a time in providential care, as I gratefully believe. The list sent by Mrs. Willard I also hold in her handwriting, none of her names having been disputed except that of Mrs. J. T. Peck, which in transcribing I misread 'Peck.' It will thus be seen that the record of the committee is perfectly clear as to the published signatures, and their explanation of forgetfulness of signers confirmed. That a clear understanding might be had between these ladies and myself, I underwent the trouble and expense of a trip to Evanston from Nebraska, that they might see the signatures for themselves. Mrs. Marcy and Mrs. Davis, though they had affirmed that they had never seen the letter, readily acknowledged their signatures and mistake. Mrs. Hitt and Mrs. Miller were absent from the city, but I do not doubt but that they would readily acknowledge their signatures as the other two ladies have. Mrs. Silas Pierce, of Boston, one of the six, some time since wrote Miss Willard and Dr. Buckley that she recalled having signed."

### What Does It Mean?

The announcement that the Methodist Episcopal Church, South, has fixed upon two episcopal residences in California, will strike the general Methodist as well as Christian public as a strange allotment. But it has been authoritatively declared by that body that Bishop Atticus G. Haygood shall make his residence at Los Angeles, and Bishop O. P. Fitzgerald at San Francisco. We are pained to record such a fact, because we are confident that our own denomination will put only one interpretation upon such a peculiar procedure. Many of us, too, who have sought persistently to bring about a more sincere and hearty state of Christian fellowship between these two great branches of our Methodism, fear that we are embarrassed by this action, and had no good reason for the charitable construction which we have endeavored to put upon other movements of our sister church.

### National University at Washington.

Almost immediately after the purchase of the ninety-one acres on the Northwestern Heights of Washington, D. C., for the site of the National University, Bishop Hitt called on Mr. George Bancroft, the celebrated historian, and consulted with him concerning the institution and explained the plans. Mr. Bancroft received him very cordially, addressed him in German, and referred to a former acquaintance in Berlin. After the visit Mr. Bancroft sent to him a check for fifty dollars towards the payment for the land as a token of his approval, and accompanying it the following letter:—

1623 H Street N. W., Washington, D. C., April 14, 1890.  
MY DEAR BISHOP: I thank you for giving me an opportunity of showing my interest in the importance of the great design upon which you have entered of establishing a University in the capital of our country to be thoroughly complete in every branch of science and human learning. The importance of the object at which you aim cannot be too highly stated, and I hope that the result may be a University equal to any in the world.  
Yours most truly,  
GEORGE BANCROFT.  
Rev. Bishop John F. Hurst.

### PERSONALS.

—The widow of the late Dr. John McIntock died at Philadelphia, Jan. 20.  
—Rev. Jacob Mills has been elected editor of the *Montana Christian Advocate*.  
—Bishop Fitzgerald, of the M. E. Church, South, is reported as quite ill, having had a relapse from his gripe.  
—Bishop Foster has gone to Norfolk and its vicinity for a change of air, to remain until his Spring Conference.  
—Rev. Dr. John Rhy Thompson, of Meriden, Conn., sustained a fracture of the arm by a fall on the ice recently.  
—Rev. Dr. A. D. Wilbur, pastor of Holding Methodist Episcopal Church, Rochester, N. Y., celebrated his 70th birthday on Jan. 14.

—Bishop J. M. Walden, accompanied by his wife, will sail from New York, Feb. 15, by the Red Star Line, for his episcopal visit to the European Missions.  
—Bishop Foss was selected to take a prominent part in the inauguration ceremonies of Governor Pattison, but was hindered by episcopal engagements in Texas.

—Mrs. Mary C. Nind, of our W. F. M. Society, is making a tour of western Ontario, Canada, under the auspices of the Canadian Methodist Missionary Society.

—Rev. James Mudge is delivering for the third time an annual course of missionary lectures before the junior class of the School of Theology, Boston University.

—Rev. Ross Taylor, of Evanston, Ill., the son of Bishop Taylor, has been appointed by the latter treasurer of the African Mission Fund until the next General Conference.

—Mr. J. Q. Maynard, of Brooklyn, well-known among our Methodist people, as an active layman, and one of the editors of the *Epworth Record*, called at our office last week.

—Professor H. C. Sheldon, of Boston University, occupies the post of honor in the *Advocate Review* for February, with a striking article on "Papal Infallibility in the Light of History."

—Dean E. H. Plumtree, the well-known commentator on the Old Testament company of revisers, and a frequent contributor to theological and literary journals, died last week.

—Mrs. Mary S. Robinson, of Manchester, N. Y., read a paper on "The Will" before the American Institute of Christian Philosophy at Hamilton Hall, Columbia College, New York city, Feb. 3.

—Rev. Roscoe Sanderson, of Plymouth, N. H., writes:—

"A report is published in Maine of sickness and death in my family by diphtheria. We are all in good health."

—Mr. Joseph Cook resumed his Boston Monday lectures, for the sixteenth season, at Tremont Temple, beginning Feb. 2. His general topic will be, "Vital Questions of Church and State," and the usual "Lectures" on leading reforms will continue to form a feature of this helpful and stimulating series.

—President W. H. Hickman, of Clark University, Atlanta, is visiting some of the Conferences in the South to represent the cause of the Freedmen's Aid and Southern Education Society at the request of Dr. J. C. Hartzell, who, with much other regular work, is inaugurating the quarter centennial conventions, or anniversaries, of this Society.

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The Sunday School.

FIRST QUARTER, LESSON VII.

Sunday, February 15.

2 Kings 2:1-11.

REV. W. O. HOLWAY, U. S. N.

ELIJAH TAKEN TO HEAVEN.

I. Preliminary.

1. GOLDEN TEXT: "And Enoch walked with God, and he was not; for God took him" (Gen. 5:24).

2. DATE: Uncertain; between B. C. 800 and B. C. 850.

3. PLACES: Gilgal, in Ephraim; Bethel, 12 miles north of Jerusalem; Jericho, in the Jordan valley.

4. CONNECTION: Death of Ahab, on the field of Ramoth-gilead; the accession of Ahaziah, and his evil reign of two years; Ahaziah's sickness, and Elijah's prophecy of his death; the attempt to arrest Elijah and the fall of fire from heaven consuming two captains with their fifty; death of Ahaziah. In Judah—Jehoshaphat's death, and the accession of his son Jehoram; Elijah's letter to Jehoram (2 Chron. 21:18-19).

5. HOME READINGS: Monday—2 Kings 2:1-11. Tuesday—2 Kings 2:1-11. Wednesday—2 Kings 2:1-11. Thursday—2 Kings 2:1-11. Friday—2 Kings 2:1-11. Saturday—2 Kings 2:1-11. Sunday—2 Kings 2:1-11.

II. Introductory.

Our lesson to-day records an event absolutely unique in human history.

Enoch, we read, walked with God so closely that he was spared the passage through the valley of the shadow, and without tasing death, entered heaven.

But was not, for God took him."

For to Elijah was reserved a translation, which, in its dramatic impressiveness, has no parallel. When the time came for the departure of that stern and lofty spirit, God was pleased to send to earth a heavenly chariot, whose blazing wheels and flaming steeds furnished a fit vehicle for one around whom had thrice played the fire of Jehovah. But not from the alien land of Israel was he to ascend. Out of Gilgal had he come to hear God's messages, and now that his work was done, his feet would tread again his native soil before he entered the city not made with hands.

As he left Gilgal on this final journey, Eliza followed after. "Tarry here, I pray thee, for the Lord hath sent me to Bethel." But his faithful disciple, who knew where his master was going, would not be dissuaded: "As the Lord liveth, and as thy soul liveth, I will not leave thee," was the fervent reply. "On reaching the school at Bethel, the 'sons of the prophets' asked Eliza if he knew that the Lord was about to remove his master 'from his head.' But the latter repelled all curious questioning: 'Yea, I know it; hold ye your peace.' Next they went to Jericho, Eliza refusing to be shaken off. The 'sons of the prophets' there had received an intimation of Elijah's approaching exit, and they crowded around Eliza with the same officious inquiries which had annoyed him at Bethel. Here, as there, he declined to talk upon the subject, and bade them hold their peace. 'The Lord hath sent me to Jordan,' said the aged prophet to his follower; 'tarry here, I pray thee.' But his request was met by the same affectionate, yet inflexible, determination as before, 'and they two went on.' Fifty of the 'sons of the prophets' watched them as they went. They came to the Jordan, whose waters parted when smitten by the prophet's mantle, and the two 'went over on dry ground.' On the other side Eliza asked his friend to make his request: 'Let a double portion of thy spirit be upon me.' The 'hard thing' was granted, on condition that Eliza should be permitted to witness his removal. In the midst of their converse the moment came. The fiery chariot appeared. The friends were severed. A whirlwind circled round the gleaming chariot and horses, uplifting them swiftly toward heaven. Never again was Elijah seen on earth until, nearly 900 years later, in company with Moses, he was recognized on the Mount of Transfiguration.

III. Expository.

1. It came to pass.—Rawlinson fixes the date of Elijah's translation in the fifth year of Jehoram, king of Israel. He supposes that the final scenes of Elijah's life occurred in life than their place in the history in general.

When the Lord would take up Eliza. His exit from earth was to be exceptional, miraculous, appropriate to his character and mission—translation, not death. By a whirlwind.—So it would seem to a spectator. In a blaze of fire, and a chronic vision, he would be rapt upward. The 'whirlwind' was 'the herald of Divine self-revelation' (Job 38:1; 40:6). Eliza—The son of Shaphat, of Abel-Meholah. He had been divinely designated as Elijah's successor. On his way from Horeb to the wilderness of Damascus, Elijah found him at the plow, and cast his mantle upon him. Thus summoned, Eliza became Elijah's attendant, and was under his master's training for about eight years. His prophetic career extended over a period of sixty years. Went from Gilgal.—where Elijah and Eliza had been living for some time. It was not the Jordanic Gilgal, but the one in Ephraim, southwest of Shiloh, now known as Gilgal. There was a school of the prophets there.

These long wanderings were now over. No more that awful figure to be seen on Carmel, that stern voice heard in Jerico. For the first time he surveyed, from the heights of the western Gilgal, the whole scene of his former work—the Mediterranean Sea, Carmel, and the hills of Gilead—and went the round of the consecrated haunts of Gilgal, Bethel, Jericho (Stanley).

2. Tarry here, I pray thee.—Various suggestions have been offered in explanation of these three-repeated words spoken to Eliza. Some regard them as expressive of an effort on Elijah's part to escape from the pain of parting with his faithful friend; others see in them only a test of Eliza's devotion; Rawlinson suggests that Eliza, having been fully notified of what lay before him, was so awed and sacred a presence that he kept as secret as possible; Eliza supposed that he did not wish to have any one present to witness his glorification without being assured that it was in accordance with the will of God; perhaps Eliza's idea is as good as any: 'The Lord desired to end his life as he had spent the greater portion of it, in solitude with God.' Lord hath sent me to (R. V., 'he has sent me to'). Bethel.—He was conscious of a sacred impulse to make a final visit to

the 'schools of the prophets' before his departure from earth. As the Lord liveth, and as thy soul liveth.—Taylor Lewis calls this customary Hebrew adjuration 'an oath by the eternity of God and the immortality of the soul.' I will not leave thee.—a pardonable refusal of obedience on the part of one of the most obedient of servants.

3. The sons of the prophets.—There had been a fall in the Baalite persecution, and 'the schools of the prophets,' which Samuel had founded, were now restored and tolerated. It is natural to suppose that Elijah had had considerable to do in re-establishing these seminaries, and in superintending the instruction in them. They had, of course, been suspended during the period of defection under Ahab. Came forth to Eliza.—There was probably something in the demeanor of Elijah which did not warrant any allusion on their part to the event in which they felt so sad and so curious an interest. To Eliza they could speak more freely. Knowest thou that the Lord will take away thy Master?—It had been revealed to Eliza, it seems, as also to the theologians at Jericho, that Elijah was to be removed from them shortly in some mysterious manner. From thy head.—alluding to the well-known custom of disciples sitting at their master's feet, and looking up to him as their head (Acts 22:3). Hold ye your peace.—He would not have so high, so sacred an event discussed. He would repress all garrulous talk upon a subject which concerned him so deeply and tenderly.

These ancient colleges were under the supervision of a recognized prophet, who was called 'the father,' while the students were styled his children or sons. They were places of retirement adapted for study and devotion. The students were permitted to marry. The subject of study at these institutions was the law of Moses. Attention was given to music and sacred poetry, while, alike for purposes of recreation and preparation for after usefulness, the young men were trained in various handicrafts (Taylor).

4. They came to Jericho.—Eliza refusing to be shaken off. Here 'the sons of the prophets' put the same question to Eliza as at Gilgal, and received the same answer. The distance from Bethel to Jericho is about thirteen miles. Tarry, I pray thee, here.—The last and fruitless attempt to leave Eliza behind. The Lord hath sent me to Jordan.—Five or six miles from Jericho.

They two went on.—There were no more schools to visit. The impending change, whatever it was, was near at hand.

7. Fifty men.—stood to view.—They dared not follow, but the heights in the rear of the city commanded a view of the Jordan, and they probably climbed there and witnessed the scene from a distance. Stood by Jordan.—'Even an Elijah must cross the Jordan before he passes from this world, though it be not by the gates of death' (Kittos). Took his mantle.—the sheep-skin cloak which was the badge of his prophetic office. Smote the River Nile (Ex. 7:20). Aaron the dust (Ex. 8:17), and Moses the rock (Num. 20:11)—strongly, as one smites an enemy' (Rawlinson). They were divided.—a miracle granted in accordance with the prophet's faith, which faith probably rested on some specific private command given him by God. They two went over.—'The aged Gileadite cannot rest till he again sets foot on his own side of the river' (Stanley).

9. Ask what I shall do for thee.—make your parting, final request now. Had not Eliza persisted in following his master, would he have heard this last question? Before I be taken away from thee.—Says Bishop Hall: 'I do not hear him say, 'Ask of me when I am gone; in my glorified condition I shall be more able to bestow thee; but, 'ask before I go.' We have a communion with the saints departed, not a commerce.' Let a double portion of thy spirit be upon me.—He asks that Elijah would regard him as his spiritual son, and bequeath to him the double portion which came by law to the first-born. Says Dr. Wm. Smith: 'The phrase employed in Deut. 21:17 to denote the amount of a father's goods which were the right and token of a first-born son, is literally 'a mouth of two,' a double mouthful. Thus the gift of the double portion of Elijah's spirit was but the legitimate conclusion of the act of adoption, which began with the casting of the mantle at Abel-Meholah years before.'

10. Thou hast asked a hard thing.—Houses and lands may be bequeathed, for they are what a man has, but 'spirit' cannot be strictly bequeathed, for that is what a man is. God might bestow a double endowment upon Eliza, but what he had given to Elijah, if the former were capable of receiving it, and the circumstances of his case required it; but Eliza could not impart his spirit to Eliza, and it was certainly 'a hard thing' to be asked to give not merely what he had, but double what he had. If thou see me.—taken from thee—if permitted to witness my miraculous removal, the prophetic succession will devolve upon you, and 'it shall be so unto thee'—that is, adequate spiritual gifts and graces shall not be wanting.

'Let a first-born son's double portion (see Deut. 21:17) of thy prophetic spirit descend to me.' This view is preferable to the assumption that he asked to have twice as much of that spirit as Elijah had. To say nothing of the request being unbecoming, he would know that 'a dying man cannot leave to his heir more than he has himself.' In point of fact the figure of Eliza is throughout Scripture quite subordinate to that of Elijah. While Elijah is mentioned in Chronicles, in Malachi, in every Gospel repeatedly, in the Epistle to the Romans, and in the Epistle of James, Eliza's name occurs—out of Kings—only in Luke 1:17 (Rawlinson).

11. Behold a chariot of fire and horses of fire.—We cannot reason about the phenomenon of this kind, much less explain it; we can only accept the statement as we accept other statements of miracle. While Elijah and Eliza talked and walked, the fire of God, in shape like a chariot and horses, suddenly approached them. Parted them both asunder.—Elijah being in some mysterious way snatched from his friend to the waiting car. By a whirlwind into heaven.—Having received Elijah, a whirlwind seized chariot and horses, and bore all upward in its swift vortex into the sky.

The 'heaven' to which Elijah went is the abode of God's saints, who rest from their earthly labors, but employ themselves in higher and holier works than it enters into our minds to conceive. There he met Moses who had died and was buried not far from the place whence he ascended; and with that elder prophet he afterward descended from his heavenly home to appear to the three disciples and to talk with Jesus of His exit from the world. The human body, with its earthly modes of life, must be suited to the heavenly state, and hence we suppose, in harmony with the other Scripture, that at the moment of his separation from Eliza, his body was changed, as in the twinkling of an eye, and succeeded with a renewed spiritualized body, made compatible with the nature of heavenly existence. Thus he became a representative of those saints who shall not die, but be changed at the coming of the Lord (1 Cor. 15:51, 52; 1 Thess. 4:17) (Terry).

IV. Inferential.

1. God knows when our earthly work is done.

2. True love cannot forsake its object

while neighborhood is possible' (Gelike).

3. Our tenderest, deepest feelings should not be submitted to garrulous or curious comment.

4. Faith finds a path, or makes one.

5. 'The prophet-mantle, which lay as ever, when it falls upon Jordan, divides its waves, is faith—strong, glad, living, rock-firm faith' (Wirth).

6. 'The Lord not only listens to our desires, but demands them of us.'

7. Man rarely dares to ask all that God is willing to give.

8. How many have caught gleams beyond the veil, at the bedside of expiring saints!

9. Ought we not to live so close to God that our departure shall seem more like translation than death?

10. There is no legacy which we can leave behind us comparable with the spiritual inheritance which we may make upon children or friends.

V. Illustrative.

John Bradford, embracing the reeds and fagots, said: 'Strait is the gate, and narrow is the way, and few there be that find it.' Speaking to his fellow-martyr he said: 'Be of good comfort, brother, for we shall have a merry supper with the Lord this night; if there was any way to heaven on horseback or in fiery chariot, this is it' (Poster's Cyclopaedia).

The Conferences.

N. E. SOUTHERN CONFERENCE.

New Bedford District.

At Plymouth Memorial Church the good work still goes on. About thirty have risen for prayers, a large part of whom appear to have been soundly converted. On Jan. 18 the Sunday-school numbered 324. Pastor Brightman is much encouraged by the large attendance of members of the school upon the morning preaching service.

At Bourne, Jan. 18, Geo. S. Fox, son of Rev. Samuel Fox, who is connected with the New Bedford Evening Standard, gave a very thoughtful and effective temperance address in the church. All are hoping he will, ere long, address them again on that subject.

At Cottage City special services are still held. Two were received on probation Jan. 18. A short time ago Pastor Elmer distributed neat cards of invitation to these services, with good effect. He has been assisted by Revs. S. M. Beal, of Vineyard Haven, C. T. Hatch, of Chilmark, and J. A. Wood, of North Tisbury.

At Chatham the New Year's eve yielded Rev. C. T. Hatch, the pastor, an envelope containing \$25. This church mourns the loss of Mrs. Della Allen, who joined it more than six years ago. She died about two weeks since, aged nearly 96 years.

At Marion Rev. J. S. Thomas and his people are holding special services with encouraging results.

At Nantucket the churches are still holding union anti-slavery Sunday evening meetings. Jan. 18, the meeting was in the Unitarian church, Rev. J. B. Hill of the Methodist church assisting in the services. They will hold one more meeting before the annual town meeting, when the vote is to be taken.

At Pocasset, Jan. 20, the new chapel was dedicated. Rev. W. E. presiding, after having charge of the services. Revs. M. B. Wilson, of Wood's Holl, L. H. Massey, of East and West Falmouth, J. Q. Adams, and A. N. Chamberlain, of Bourne, Robert Clark, of Sandwich, and the pastor, J. H. Buckley, assisted in the services. The sermon was by Rev. L. D. Greene, D. D., of Boston, whose text was, 'All men seek for thee' (Mark 1:37), his theme being, 'The Search of the World.' It is spoken of as a wonderfully inspiring sermon. This small, yet convenient, building is finished in natural wood, and cost \$1500. The lot on which it stands was a gift from Mr. W. R. Blackwell. During the day, including the proceeds of Dr. Greene's lecture on 'The Fun and Fury of a Soldier's Life,' which he gave that evening, the debt was reduced to \$375. All interested are very grateful to Dr. Greene for his free services day and evening, the people being living in numbers and means. The first service was held here about a year ago, in a room of the Art Works of Mr. T. E. Jameson, where they have been regularly held ever since. With this pretty and every-way comfortable church home, the people are now earnestly looking for the gift of power.

NEW HAMPSHIRE CONFERENCE.

Dover District.

The friends of Rev. C. S. Nutter, at Wesley Church, Haverhill, presented him a very handsome gold-headed cane at Christmas, as a testimonial of their appreciation of his services. The work at this church is in a very prosperous condition. The debt has been paid, and for the first time in twenty years the society breathes freely. The removal of this incumbrance was made possible by the table of the pastor, Rev. C. S. Nutter, who has been in the pastorate for three years, as it could not have been accomplished in two. There has been a good religious interest, and quite a number have been happily converted. The Epworth League is a live institution. They have just opened in the church a free reading-room that contains a good supply of reading material, easy-chairs and tables, and is a very inviting place. It is open every evening, and some members of the League are present to welcome all who come. This League celebrated its third anniversary on Jan. 21. The vestry was decorated for the occasion, and ample preparations were made to accommodate a large company. The League from Grace Church, Lawrence, Bradford and Groveland were invited. The Lawrence company, numbering 118, came by special train; about 100 came from Grace Church, and enough from Bradford and Groveland to make the whole number of Epworthers not less than 300. The audience-room was well filled. Rev. C. S. Nutter presided. Addresses were delivered by Revs. W. I. Haven and O. S. Baketel, and a duet was finely rendered by two young ladies. The company then adjourned to the vestry where a lunch of sandwiches, coffee and cake was served, and the hours passed delightfully until 11 o'clock. It was an enjoyable occasion, and one that will do good. Pastors Spencer and Ramsden accompanied their Leagues from Lawrence.

Rev. J. Z. Armstrong lectured in Lawrence, Jan. 21, in the Y. M. C. A. course.

Grace Church, Lawrence, proposes to erect an Epworth Hall in the rear of the church in the spring. It will be devoted to the needs of the League, used for social and lectures, and may be an annex for Sunday school purposes.

Concord District.

Church Finance.—Things worth considering.

Prosperity.—Nine million dollars gain in deposits in savings banks in one year, with 134,000 depositors, as just reported to the Legislature by a State committee, and \$5,000,000 paid yearly by visitors to summer boardings and hotels, shows that the money is not all in the hands of a few; \$50,000,000 of lumber floating in one season into a ready market; manufactures of fibre, metal and

wood, some the largest in the world, all busy and flourishing; abundant crops and health among the people, herds and flocks, are facts that ought to best favorably on all church benevolences in New Hampshire the present year.

Our Veterans.—At Concord \$2,250,000 are annually paid out to 16,000 pensioners in New Hampshire and Vermont. Our Conference veterans—heroes of the grandest army on earth—should also be generously remembered by every church. The collection for Conference claimants affords opportunity for this.

Appointments in full.—A layman saw these words, on a preceding edition of the printed plan for the fourth quarter, published in the Herald, and after having given \$500 for two of the objects, sent his pastor \$25 extra, to help up the other collections. A worthy example to other laymen!

Church Extension in full.—For the current fiscal year this Society generously offers the Conference, for its own work, \$10 for every \$9 raised for this object and paid to the Society. Pastors and people, note this! For this we are indebted to Rev. J. M. Durrell, our representative on the Church Extension Board.

Swiftwater and Benton.—Two churches four miles apart. On a recent snowy Sabbath about a score of people were found in each church—some of them coming several miles.

Bro. Hammond is trying to awaken an interest for our congregational work. No church papers taken, no interest in our great Christian enterprises, is the rule. Therefore the greater need of preaching on all of these subjects. This may be made spiritually profitable, and not be semi-secular, as some say it is. A man doubled his gift to the missionary cause, and the following week, as he afterwards said to the writer, was the best, in spiritual comfort, of all his life.

Lake Village.—Additional subscriptions to the amount of \$400 give Pastor Downs reasonable expectations that the beautiful audience-room of the new church will be completed and dedicated before the next Conference. Let others give their aid. It is still needed.

S. C. K.

MAINE CONFERENCE.

Augusta District.

Bro. Foss, of Hallowell, baptized nine last Sabbath—part of the fruit of the recent Union services. The storm and had traveling prevented others from being present. The Epworth League and the Junior League are doing excellent work on spiritual lines.

The Epworth League at Gardiner is also doing excellent work. At the last quarterly conference, Jan. 17, the pastor, Bro. Ladd, reported eight young people converted since Jan. 1, nearly all in the League prayer meetings. Another signified her purpose to be a Christian in the League meeting Jan. 18, and in the general prayer meeting which followed.

During the last quarter ending Jan. 19, five have been received on probation and five into full connection at Augusta, and seven new subscribers obtained for Zion's Herald.

New Sharon has also occasion for thanksgiving. Miss Lizzie S. Hardy, lately deceased, has bequeathed to the church \$250 to be spent in improving the church property. Two were received into full connection at New Sharon and two at Farmington Falls at the quarterly meeting held Jan. 4.

At Skowhegan the union services during the week of prayer resulted in four seekers—two from the Methodist Sunday-school. One began Jan. 11 in the Methodist Church. Union meetings have been continued.

G. C. A.

EAST MAINE CONFERENCE.

Bangor District.

Houlton.—This charge is in the midst of a powerful revival. Evangelist Whitmer has just closed his two weeks' work with the united churches. There was not even standing room in the largest church in the village. Fully 200 have been at the altar, and nearly all are converted. The work will now be continued by the individual churches. Rev. H. E. Frohock writes: 'The work of Bro. Whitmer is to be most heartily commended. Were more like him, evangelists would not so often be criticised. Our church is much strengthened.'

Rockland District.

Cushing.—The parsonage has been painted and the stable shingled. The pastor, Rev. V. E. Hills, has held extra services at two points of his charge. The meetings were excellent, and well attended. Two persons responded.

Waldoboro'.—Neighboring pastors assisted Rev. E. H. Hadlock in special revival services. There were several requests for prayer and one conversion. The church was generally quickened.

North Vassalboro'.—A good work is being done on this charge by Rev. W. J. Kelley. One person has been converted, and there is a good interest.

Round Pond.—A cellar has been made under the parsonage, a fine cistern put in, and all the rooms have been finished at an expense of about \$300. The steeple upon the church has been repaired at an expense of \$55. Rev. W. T. Johnson is full of work and is having a successful year.

Knox and Morrill.—Fourteen requests for prayer, eight conversions, and six received into the church on probation, are some of the results of extra meetings held at Knox by Rev. S. S. Gross. A new stove has been put into the church and horse-sheds built. The Sunday-school is very interesting. A 650-lb. bell has been put into the Morrill church.

Unity.—The work on this charge is moving pleasantly. Two persons have been united with the church on probation. The parsonage has been painted and partly shingled. A donation party visited the parsonage a short time since and left the pastor, Rev. W. M. Meserve, about \$25.

East Boothbay.—Rev. W. F. Campbell is having a good year and is looking for permanent results. The pastor's health is very much improved.

East Pittston.—The church here is in excellent working condition. The interest is increasing. Rev. O. Tyler is pastor.

North Waldoboro'.—Improvements have been made on the church property to the amount of \$100. The favor of the Bailey

Praying Band to this church in the early fall is still being felt. The Sunday-school will be continued during the winter. Rev. E. Skinner is pastor.

Sheepscot Bridge.—Rev. Charles Rogers is pushing the work with his usual energy. The removal of quite a number of members from this charge has made the work less encouraging to the pastor.

South Thomaston.—Pastor S. Bickmore is gradually improving in health. He is able to preach once each Sabbath and to attend to the pastoral work.

Woolwich.—The new parsonage is nearly completed. It will make a fine home for the pastor. The interests of the charge are carefully attended to by the pastor, Rev. J. S. Thompson. His salary has been increased \$50 over last year.

Pemaquid.—The prospect of providing for the debt on the New Harbor Church is increasing, and we hope soon to be able to report that it is all provided for. Rev. P. A. Smith reports one person received into full membership, one conversion, and one request for prayer.

The pastors were all very kindly remembered by their people at Christmas time. The best of feeling exists in all the churches between pastors and people.

VERMONT CONFERENCE.

Montpelier District.

Post-pastor Hough, of Montpelier, is in great demand as a lecturer. They are happy who hear him.

Rev. M. H. Ryan, of Worcester, was recently presented with a valuable watch-chain by appreciative friends. Pastor Ryan is doing good work.

Miss Lizzie Haley, an evangelist from Lowell, Mass., is holding meetings in the M. E. Church at Northfield. By invitation of Pastor Hamilton, the Congregationalists unite in these meetings.

Pastor Hamblin's third quarterly report showed four accessions by letter, four from probation, and five baptisms. In spite of discouragements on every hand, West Randolph Methodist is steadily gaining.

Rev. R. L. Nanton, who was born and reared in that section, will give to his people in Williamstown, Jan. 21, a lecture on 'Sights and Scenes in the West Indies.' Bro. N. is not afraid of getting out of his rut, and gives to his people new things in his sermons; consequently he has a full house.

Rev. L. H. Elliott, of Waterbury, the well-known secretary of the Vermont Bible Society, has been confined to his home for many weeks by a clot of blood in one of his limbs. Though able to be around and out, he is still incapacitated from labor. Many Methodists sympathize with him in his enforced seclusion.

Up to date of the last information, twenty had been converted at Chelsea, West Hill, eleven of whom had been received on probation. Several have also been taken on probation at Chelsea Village, and it is hoped that the convention just closed will largely augment this number. Bro. H. F. Reynolds, than whom there is no more hard working and conscientious pastor in Conference, plans, prays and prepares for the largest prosperity of his charge.

The old Methodist parsonage at Berlin has been sold. Does this indicate the decline of Methodism in that town, or the intention to take a new base of operations?

Illustrated maps of every battle in the Revolution have been secured for our Seminary through the kindness of Secretary-of-War Proctor.

Presiding Elder Truxx is abundant in labors of all kinds, and one of his latest efforts was a sermon at the dedication of a church in Orange.

Think of the town of Washington, which lies within the limits of the district, being without any religious organization of any kind! Here is a chance for home missionary work.

RET LAW.

SCROFULA

Is that impurity of the blood which produces unsightly eruptions or swellings in the neck which causes running sores on the arms, legs, or feet; which develops ulcers in the eyes, ears, or nose, often causing blindness or deafness; which is the origin of pimples, cancerous growths, or 'humors,' which, fastening upon the lungs, causes consumption and death. It is the most ancient of all diseases, and very few persons are entirely free from it.

How Can It Be CURED

By taking Hood's Sarsaparilla, which, by the remarkable cures it has accomplished, has proven itself to be a potent and peculiar medicine for this disease. If you suffer from scrofula, try Hood's Sarsaparilla.

Every spring my wife and children have been troubled with scrofula, my little boy, three years old, being a terrible sufferer. Last spring he was one mass of sores from head to foot. We took Hood's Sarsaparilla, and all have been cured of the scrofula. My little boy is entirely free from sores, and all of my children look bright and healthy.

W. B. ATTERTON, Passaic City, N. J.

Hood's Sarsaparilla

Sold by all druggists. \$1.00 per bottle. Prepared only by C. L. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar





## Review of the Week.

Tuesday, January 27.

— Kaiser William's son was baptized.

— The South railway strikers are yielding at all points.

— The Illinois courts decide that coal veins are assessable.

— Talk of an early dissolution of the Canadian Parliament continues.

— Senator Cameron admits that he speculated in silver, but it was before the Silver bill became a law.

— The production of pig iron in the United States was greater in 1890 than that of Great Britain.

— Spain has accepted Mr. Blaine's proposal for the negotiation of a reciprocity treaty relative to Cuba.

— The West Virginia Legislature has voted to make no word's fair appropriation if the Elections bill becomes a law.

— The Elections bill is again displaced in the Senate, this time by the Appropriation bill. The Naval Appropriation bill passes the House.

— Telegraph and telephone companies are rapidly getting into shape at New York from the effects of the storm; little business was done on the exchanges yesterday.

— By a decision of the full Bench of the Supreme Court, the American Missionary Association of New York will receive \$20,000 and the American Bible Society of that city \$40,000 under the will of Oliver C. Healy, of South Abington, who left an estate valued at about \$80,000.

Wednesday, January 28.

— Mrs. Flack, wife of the ex-Sheriff, dies suddenly.

— Senator Mitchell introduces a bill for a House cable.

— New York is gradually clearing up its mass tangled wires.

— Emperor William celebrated yesterday his thirty second birthday.

— Porto Coquimbo has been bombarded by the Chilean revolutionists.

— Kansas Alliance men defeat Senator Ingalls, electing W. A. Peffer to succeed him.

— Commisaries of the New Western Traffic Association hold their initial meeting.

— The Philadelphia Times says that Robert Ray Hamilton is in New South Wales.

— American Federation of Labor will not join the conference to form a third party.

— The Wisconsin Legislature yesterday elected ex-Postmaster General Vilas to succeed Senator Spooner.

— A fearful mine explosion and fire occurred in Pennsylvania. Sixty bodies have been recovered.

— Portland hotel keepers have decided to close their bars, and not their doors, to transient guests, as threatened.

— The Senate discusses Mr. Davis' amendment to the Appropriation bill. The House takes up the Military Academy bill.

— The British House of Commons expunges from its records of 1890 a resolution forbidding Charles Bradlaugh to take the oath or affirm.

— The School Committee last evening passed orders to provide for a Manual Training High School on the Back Bay, to cost about \$100,000.

— Attorney-General Miller answers the petition of the English government as to the Bering Sea case. He argues against granting it.

— A collision between two trains on the Union Pacific resulted in the death of two United States soldiers and the wounding of several others.

— Clarence E. Smith, bookkeeper for the Smith & Anthony Store Company, admits the embezzlement of upwards of \$4,000 from the concern.

— Dr. Waldstein has withdrawn the American claims to the right to carry on excavations at Delphi until the French claims are settled. It is probable that the Government will grant the concession to France, but it is hoped that the Sultan will recognize the American Archeological Association's right to proceed with excavations on the Island of Mytilene.

Thursday, January 29.

— Senator Cameron was burned in effigy at Allegheny City.

— Six Chinamen smuggled from Canada were arrested at Buffalo.

— Some Felipe Poy, the renowned Cuban philosopher and naturalist, is dead.

— The French squadron cruising in the waters of New Zealand has been ordered to Chile.

— An alarm clock in New York early yesterday morning saved seven persons from death by suffocation.

— Each section of the Irish parliamentary party will move a separate amendment to the Irish bill.

— Pennsylvania is still unable to reach New York city by telegraph or telephone wires, and will not do so before Friday.

— A member of the Washington Legislature creates a sensation, alleging that he was offered \$5,000 to vote for Senator Squire. Other charges of bribery were made.

— The Boston anti-free college delegation appointed at the Faneuil Hall meeting were in Washington yesterday and were given a hearing by the College committee.

— One hundred and ten bodies have been taken from the ill-fated No. 1 of Frick & Co., at Mammoth, up to 3 o'clock this afternoon, and seventy-eight have been identified.

— The Massachusetts Woman Suffrage Association completed its anniversary celebration last evening. They express their sympathy with the Farmers' Alliance and the Federation of Labor for making so prominent in their programs the question of woman suffrage.

Friday, January 30.

— The Farmers' Bank of Augusta, Kan., has failed.

— Montana's rival houses agree to meet as one body.

— The Glasgow railway strike has at last collapsed.

— The funeral of Prince Baudouin took place at Brussels.

— J. E. Nelson received a verdict of \$12,500 against the Boston & Maine Railroad for a broken bone.

— The Senate passed the Appropriation bill by a thirty vote vote.

— Over 100 lives were lost by storm at Massachusetts on the Red Sea.

— An avalanche destroyed 80 houses in a Greek town, killing 25 people.

— The Winona Paper Company of Holyoke is financially embarrassed; liabilities about \$600,000.

— The number of men killed by the recent explosion in a Pennsylvania mine has been increased to 131.

— Secretary Windom dropped dead at the banquet of the New York Board of Trade and Transportation after finishing a masterly speech against free college of silver.

— The Senate Committee on Commerce yesterday ordered favorable reports on the House bill to authorize the construction of a tunnel under New York Bay, and the Senate bill to allow American citizens residing abroad to register their vessels in the United States.

Saturday, January 31.

— Charles Bradlaugh is dead.

— Boston University alumni are to be incorporated.

— Students attack a revolutionary newspaper office in Paris.

— Diagonal stories of legislature bribery come from South Dakota.

— The New York divorce lawyers were sentenced to five and seven years.

— Senator Cameron's course in Congress is sharply criticized in Pennsylvania.

— Mr. Hoar publishes a statement charging certain Republican Senators with violating a written promise.

— The body of Secretary Windom reaches the capital. Tokens of respect are manifested everywhere.

— The bill granting New York city the right to

adopt measures for rapid transit has passed the Legislature.

— A motion to settle by arbitration the disputes arising from the plan of campaign was defeated in the House of Commons after a heated debate.

— An elaborate program has been prepared for the celebration of the fortieth anniversary of the B. Y. M. C. A. which will occur Sunday evening in fourteen of the Boston churches.

— The annual banquet of the Boston Merchants' Association was served last night at the Vendome. The speakers were Hon. Jonathan A. Lane, President Sprague, of the Senate, Chairman Currah, of the Board of Aldermen, Sir Richard I. Cartwright, of Canada, Attorney General Longley, of Nova Scotia, ex-Governor Bullock, of Georgia, and Assistant Postmaster General Whitfield.

Monday, February 2.

— The directors of the World's Fair claim that they must have \$15,000,000.

— There are 13 appropriation bills to be passed by Congress before March 4.

— The Baltimore & Ohio Railroad secures control of the Pittsburgh & Western system.

— Sig. Crisp was defeated in a vote in the Italian chamber of deputies, and will resign.

— Von Caprivi will be relieved of the Prussian premiership; he will retain the chancellorship.

— Spanish troops in the Caroline Islands were again attacked by natives and ninety of them killed.

— The noted French painter, Jean Louis Ernest Meissonier, died on Saturday in Paris at the age of 76.

— "Clark Wells," said to be Clark W. Hatch, well known in Boston, was arrested at Worcester on charge of forgery.

— The Senate amended and passed the Army Appropriation bill. The House passed the Military Academy bill, and took up the Diplomatic and Consular Appropriation bill.

— President Harrison asks Congress to modify the law of succession, so as to enable the President to take more than ten days before he fills a vacancy in the Cabinet.

— Yesterday's elections in Spain were the first held under the new universal suffrage law, and resulted in a gain for the conservatives.

THE CONFERENCE.

(Continued from Page 3.)

— Ashland. — The union revival services have been continued for three weeks. Dr. Chadbourne was present Feb. 23, and delivered a grand sermon to a large congregation. Beginning Feb. 8, the services will be continued under the direction of Evangelist Seth K. Mitchell. The fourth quarterly conference voted unanimously for the return of the pastor, Rev. Harvey H. Paine, for the third year.

North Boston District.

Cambridgeport, Grace. — The revival interest continues to increase. Fathers, mothers, sons and daughters, business men and mechanics, meet at the altar to seek the better life. Notwithstanding the severe storm of Sunday morning, Jan. 25, a large audience assembled at 10:30, and 13 were received on probation, making 31 thus received within eight days. In the evening a very large audience gathered, old-time enthusiasm prevailed, and many were at the altar.

Cambridge, Trinity. — Rev. C. H. Hanford is unanimously requested to return for the second year.

Lynn District.

East Boston, Bethel. — The pastor, Rev. Dr. L. B. Bates, received into full membership during January, 12 and baptized 13. On Sunday evening last more than thirty rose for prayer, twenty of them being men. A memorial service for Mrs. Henry Pigeon, sen., one of the founders of Father Taylor's Bethel, will be held Feb. 8, at 3 P. M. Rev. J. W. F. Barnes and Dr. L. B. Bates will speak.

Lynn, Boston St. — Rev. L. L. Beman, of the Vermont Conference, has been assisting with good results, the pastor, Rev. R. B. Bisbee.

JOSEPH COOK.

At the opening of his services a few weeks ago, Mr. Moody said he should preach the plain, simple Gospel, and leave the deeper things for Joseph Cook, later. And so Mr. Cook entered for the 27th time into these deep things before a pretty full house.

Dr. Plumb offered a report, with recommendations, which was unanimously adopted, after which Mr. Cook offered the invocation. Then followed the singing of the hymn.

Prelude.

There are three possible views of Mormonism — the far view, the near view, and the bookview. Five times the American Bluebeard has attempted to flood his territory into the United States under false pretences. Good citizens should be on the alert so as not to admit Utah without conditions, for the purpose of swelling the partisan vote. My belief is that the East is too optimistic on this question. I shall maintain two propositions: —

1. Polygamy is not abolished in Utah. Our leading journals declare it is abolished. You think it is past midnight in Utah; so do I, if I refuse to take the bookview and the bluebeard view. I wish to say in defence of my first proposition: (a) The Mormon manifesto does not command monogamy, and is a trick. So say the legal experts I met in the West. Mormonism will disappear. Yes, in time, and so when the heavens fall, we shall catch larks. Greed for political power is so enormous that unless we are very careful after the election of 1892, Utah may be admitted into the Union unconditionally. The press — religious and secular — on this question is not only dishonest, but is misled. (b) The current advertisements of the periodicals of the Mormon Church offer for sale books that recommend polygamy. (c) The Mormon hymnology sings the praises of polygamy, in offensive and indecent language. A man who defends or practices polygamy is loathsome to me from soup to heel. A man who thinks more of a dozen wives than of one, is a beast. (d) The private conversation of Mormon men and women. (e) The Governor and marshal declare that since the issue of the manifesto, there have been more arrests for polygamy than before. (f) The Utah Commission defends the priesthood. The new generation is more difficult to deal with than the old. (g) The position of Judge Anderson, and President Harrison's famous declaration that "those who believe polygamy is right should not have the power to make it lawful."

2. The Mormon House of Representatives is treacherous. Expert legal testimony declares this to be true. Watch Utah with the alertness of the politicians themselves! And may the party which would admit Utah without conditions, be drowned in the sea of popular indignation!

Mr. Cook then read the recommendations of the Utah Commission.

Rev. Mr. Matthews, secretary of the New West Commission, then spoke a few moments upon the fraudulent character of Mormonism, after which Rev. Dr. Spaulding offered prayer.

Lecture.

"Fruitful Path of All Ages" is the gen-

eral subject of this course, and will have a bi-

ographical character, which is something new.

The key note of the truth of all ages has been immediate surrender to the self-evident. There are self-evident truths in the region of the intellect and the conscience. The Bible appeals to these self-evident truths. Time and Revelation test these truths. What are the tests of divine authority of self-evident truths? (1) Self-evidence; (2) Revelation; (3) The regenerate conscience; (4) Experiment. In theology we must begin with these axiomatic, self-evident truths. "Man is yet man in all the conflicts of modern times," said Carlyle, and, we may add, will always be so. Any religion which cannot base itself on the organic constitution of man, rightly balanced, must perish. I suppose Dr. Lionel Beale was right when he said we need a man who can up natural law. Law means king; law means God. Does light mean leader? The nature of things — it is He. And this is not Pantheism. Self-evident law is a revelation of eternal reason. Self-surrender to the good, pure, holy, beautiful, righteous, will never die out of man, and this is self-surrender to a personal God. As, therefore, on the headwaters of the grave of Longfellow is drawn a circle around these four words — Lex, Rex, Lux, Dux — so I draw a circle around them.

Mr. Cook then referred, as before, to permanence of character, the necessity of a new birth, and a vicarious atonement. I maintain: 1. It is certain that men are exposed to possibility of eternal fixity of character, and while the possibility exists, men are in a state of probation. 2. Souls must be delivered from the love of sin and the guilt of it, to be holy and enjoy holiness. 3. A new birth is necessary. 4. Christianity meets this highest human necessity, and is the only religion that does meet it. The great questions of Scripture are not in dispute. Eminent scriptural truths are mountain-peaks. They are wholly unchangeable and unassailable. Our fathers knew part — let me whisper to you — of these truths. If our fathers were fools, what are we? Self-evidence is behind the permanent truths of the Scripture. He referred to the fall of man, declaring that religion must harmonize with the best man, not the fallen man. God created man as the best, and he fell. We are birds flying against the wind of the divine Omnipotence. But if we would fly with it, we might find that all the stars and winds would yield to the divine tendency of the best in man. God calls us to the unity of the spirit in the bond of peace.

True Merit Appreciated. — Brown's

Bronchial Troches are world renowned as

a simple yet effective remedy for Coughs and

Throat Troubles. In a letter from Hon. Mrs.

Perry, Castle Grey, Limerick, Ireland, they

are thus referred to: "Having brought your

'BRONCHIAL TROCHES' with me when I came

to reside here, I found that after I had given

them away to those I considered required

them, the poor people will walk for miles to

get a few." Only one of "Brown's BRONCHIAL

TROCHES." Sold only in boxes.

HERE IS A CHANCE TO MAKE MONEY.

I bought a machine for plating gold, silver,

and nickel, and it works splendidly. When

people heard about it they brought more

spoons, forks and jewelry than I could plate.

In a week I made \$35.25, and in a month

\$172.50. My daughter made \$31 in five days.

You can get a plate for \$3 from W. H. Grif-

fith &amp; Co., Zanesville, Ohio, and, we

trust, be benefited as much as I have been.

R. M. GRAY.

GOOD FOR ALL THREE.

The greatest good for the greatest number

is the mark aimed at by all reformers, and

to reach it secures the greatest acclaim of

fame that can be had. It is a good thing for

the consumer, for the manufacturer, for the

newspaper, when an article of merit is put

upon the market, is made known by new-

spaper advertising, and, through a series of

sales, proves its worth to less labor in

millions of homes, profits the newspapers,

and gives its makers a fair living. Pearlina,

the great washing powder manufactured by

James Pyle &amp; Sons, New York, has done all

this. If it is not making labor easier in

your home, it is your fault. Something of

its history is made plain in an advertisement

in another column.

FASTED LONGER THAN SUCCI. Robert

Park, of Newark, N. J., has just ended a fast

which exceeds by several hours the famous

starvation feat of Succi. On Thanksgiving

Day Park was seized with ulceration of the

stomach and took to his bed which he did not

leave for nearly forty-six days. Dr. Wendell,

the well-known Newark physician who at-

tended him, found that he was unable to

retain any solid nourishment on his stomach,

and during the whole period of his illness the

patient lived on a pint of water a day and

two or three spoonfuls of Bovinine. It may

be added that the Newark fast is employed

in the fire department, and is not going into

the dime museum business.

Economy in itself is a good thing, but it is

frequently wrongly applied. We have so

often called attention to the matter of unwise

economy that we are glad now to have an

opportunity of pointing our readers to an

instance of the true sort. There is this week

on exhibition at PAINE'S Furniture Store in

Solid Oak, a Colonial Desk in Solid

Oak, with two drawers, and a bookshelf, and

containing upper and lower book shelves. The

price is \$10, and it is a wonderful value for so

small a sum.

World Soap needs but one trial to make it

come in every household.

Johnson's Anodyne Liniment, used exter-

nally, cures rheumatism; not in a minute,

however.

Kingsford's

Oswego

Corn Starch

Makes most delicious

ICE CREAMS, PUDDINGS, BLANCK MANGE,

CUSTARDS, SOUPS, GRAVIES, ETC.

AS A FOOD FOR CHILDREN

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